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THIS WORLD OPINION

THIS is not a just world. If anyone sets out to solve all political problems, particularly international ones, in terms of justice he will fail. Injustice has to be accepted as a starting point—as well as justice—for any attempt to settle the world's ills. What are the Jews doing in Palestine, anyway? Everybody knows the answer; and to Christians, and the guilt of Europe, it seems evident enough. But it is not evident to Arabs who are Moslems and have never sent the Jews to gas chambers. The Arabs regard Palestine as their homeland, and think of themselves as being driven out of it. (Egyptians, of course, were not thought of as Arabs until after the second world war.) The Jews have established themselves in Palestine by superior abilities and by force of arms. The word aggression is a tricky one. Is it to be applied to the recent Israeli attacks upon Egypt, and not to the establishment of the Israeli nation itself? Where was this nation a generation ago and where was its land? It was partly established in Palestine by the United Nations—very much influenced by the U.S.A.—and by the guilt of Europe.

But there is no beginning to a Middle East settlement, or to a world settlement, unless the existence of the Israeli state is recognized. Whatever may be its history it is where it is. A world war would really start if an attempt were made to drive it into the sea.

Egypt

Nasser in effect has said that he intends to do this. To emphasize his intention he has kept up, as far as he dare, a permanent state of war with Israel. During the past couple of years he has invited Israel to remain quiet whilst he built up arms to destroy it. This, according to the United Nations' acceptance is not aggression! And the supply of arms to him by the Communist countries, full knowing what he intended, is not aggression also! Bulganin and Khrushchev can beat their breasts about the horrible word, and forget all about the tanks and aeroplanes they have supplied. Perhaps by the time these notes are in print the beating of their breasts may be disclosed to be even more of a show piece.

But Egypt for many years has been ruled by the excellently just and the eminently superior British. The British no doubt were more just, and consequently more superior—as it seems to them—than any Egyptian ruler would know how to be. But the Egyptians never liked it. And in this imperfect world it is a habit that other peoples have as well. They say they suffer from a kind of spiritual claustrophobia under it. It is a trouble that Englishmen themselves know nothing whatever about because they have never suffered from it. In fact they declare vehemently that they never will be slaves. They do their best to understand the same feeling in other peoples, but having been just and superior for a long time they are liable to make mistakes about other people. Egyptians for a long time have been assassinating those of their countrymen who appeared to accept the British too easily. Even at the beginning of this century the Suez Canal was regarded by most of them as the symbol of their subjection. Could the Egyptians, Nasser or no Nasser, be expected to welcome even temporarily and moderately what appeared to be the assertion of the old British domination over them? Before the world they had a heaven-sent opportunity of crying aggression. And the world being what it is, the greater part of it knowing all about subjection from the receiving end, and hating it or fearing it, and the other half with a troubled eye on the cold war, could only too readily acquiesce in the cry.

The Truth

Justice?

Everyone knows the truth, the bitter inescapable truth. Britain because it fought an internal battle of conscience for all to see, with most of the facts laid before its people, and conscious of world opinion as expressed through the United Nations and other sources, could change its action. And it has done so, presumably with much relief to most of its people. But Russia? With a ruthlessness that makes British action in Egypt seem childlike and civilized in comparison, it goes its own way in Hungary. Everyone knows that no matter what the United Nations may say about it nothing will be done; and it is highly improbable that past subject nations will get excited about it. They can afford to be more excited about Egypt. The infamy of Russian action in Hungary will only be tepidly condemned by what is called world opinion. To do anything about it, by those who care, would mean a world war; and a world war would not accomplish justice.

Things As They Are

Any assumption that the United Nations, being what it is and in the world as it is, can be the unsullied conscience of mankind puts an illusion before reality. It can only represent what is indeed very sullied, the conscience of mankind; and that frail instrument, as usual, has to make the best of a bad job. It has to offer compromise to things as they are.

Some settlement has to be made in the Middle East. This means the recognition of Israel. And the Arab states and Egypt sooner or later will have to accept this. Otherwise they will go up in smoke with a good many other people. The Arabs have to be given security against Israel. They may think they are in need of it. Egyptian sovereignty over the Suez Canal will have to be recognized, with whatever cost it may bring to Britain and Europe.

The infamy in Hungary will remain an infamy. But that too will be altered. The consequences will eventually reach out to those who impose it, for although this world may not be a just one the fruits of infamy can be bitter indeed.

Where does justice lie? There is only one answer. It has to be found in the breast of the ordinary man and woman, and if there then nowhere. He has to assert his godlike worth against all the powers that be, and to do that he has to know something about godhood. The state has to muddle with injustice—and no man dare wipe his hands of that—but an unrealized ideal, the ideal for instance of a clean conscience of world opinion, can only come to life first of all in the breasts of men who will care.

A religious community can bring the unrealized ideal before all the powers of the state. But this is not easy. Indeed, it can be tragic. It means first of all, for the ordinary man, an inexorable struggle of justice and injustice in his own soul. And then it means placing a church over against every other institution of mankind. It is doubtful, until this task is measured, whether a peace that passeth all understanding can be accomplished.

HUNGARY

By Gabriel Kereki

(Mr. Kereki is the Unitarian minister at Tenterden, Kent. Before coming to this country in 1947 he was the Hungarian minister of a Unitarian church in Budapest.)

THE Hungarian fight for freedom is a demonstration that the greatest power in the world, the human spirit, will break through even such an oppression as the Russians know how to impose. The Hungarian people have proved that the spirit is capable of doing what brute force can never do.

It is a sad fact that after their bid for freedom the Hungarian people are brutally oppressed by what is to them the most savage force in the world. Yet at the same time this tragic nation has conquered the hearts of all the peoples of the free world.

The course of history will be determined not by the much dreaded "leaders," or by brute force, but by the mysterious power of the human soul. The Hungarian fight is the hopeful sign that men will not accept a doctrine or a foreign rule, no matter what the size of the oppressing force might be. Man cannot live under oppression. He will not subject himself to brute force. He is unable to do that. When the spirit compels him he will attempt the seeming impossible.

★

This truth has been demonstrated by the Hungarian people. Perhaps there are few peoples better able to demonstrate it. Hungary is a small nation. She has no national force to rely on. The country is occupied by an enemy which uses force with unremitting ruthlessness. Hungary's friends, those whom she has learnt to trust, are far away. The only power this small nation possesses is that of truth and justice. In that she will put her trust.

The Hungarian fight for freedom has been crushed, says Moscow. Once again Hungary and her people are under the heels of the Russians. Hungary is in chains. Russia is free! But Russia is free as the tiger is free in the jungle. She is the slave of wickedness and darkness. The Russian army has created a reign of terror in Hungary more intense than any known before.

No wickedness can be greater than the wickedness of repressing a nation and denying it freedom. There will come a time when humanity will look back upon this Twentieth century and regard with horror the enslavement of whole nations long after individual slavery had been condemned and abolished.

Freedom is man's fate as well as his birthright. He must be free to think for himself, to criticize, to judge, to test, to follow the truth as it persuades his mind. No matter how terrible is the force that seeks to enslave him he will not accept blindly any idea or symbol that force can put before him. By his very nature he will strive to examine ideas, to pull them to pieces, and penetrate the fragments with all the power of his mind. He knows that the true can only be distinguished from the false by free inquiry. No matter what the oppression is that is placed upon him he will fight for freedom in order to make responsible decisions. He wants to be free to place his confidence in whatever he thinks to be right; to have faith in whatever he wills; to serve whatever he thinks is worth serving.

To deny a man or a nation this birthright is to bring him or his society to grief. The oppression of a nation by force means the attempted destruction of her creative spirit.

Hungary has more friends to-day than she ever had. Through her tragic bid for freedom, once more in her history, she has the sympathy and goodwill of all who love freedom, who will not abuse this most sacred word, whose souls and minds obey the same spirit that has compelled the Hungarians to act as they have done. When the dictators and their lackeys have all gone from the scene of this world there will be little of any worth to remember them by. But the unnamed men, women and children of Hungary, who have given their lives for freedom, will be remembered for what they have given to the progress of mankind.

THE MINISTRY

By C. Gordon Bolam

(An abstract of the sermon preached at Park Street Church, Hull, on the occasion of the Recognition and Welcome Service, October 26, 1956.)

IN the presbyterian tradition of our faith, the making of a minister was to be performed, so it was decreed, "with all due care, wisdom, gravity and solemnity". Accepting as fundamental the notion of the priesthood of all believers, our forefathers, fully conscious of a high estimate of the ministry, stressed a difference in function: the function of the minister was primary in the life and work of the church. The responsibility of those officiating at a service of welcome and recognition into the ministry is more than the extending of a friendly word of greeting: two aspects of the occasion must be emphasized, (a) all are to be made mindful of what the office of the minister signifies, and (b) how the people "ought to esteem him for the work's sake". These are clearly gathered-up into the grand exhortation found in 2 Timothy, chap. iv, verses 1-2 (Phillips' translation): "I urge you . . . to preach the word of God. Never lose your sense of urgency, in season or out of season".

The ministry when exercised at the full stretch of all our abilities has never—in any age—been a "soft option". But

there are circumstances in the contemporary situation which make the vocation of the minister more arduous than ever before, tempting him to fall a victim to the almost occupational disease amongst ministers of self-pity. The greater the need, therefore, to be possessed of the urgency to penetrate behind the superficial explanations and interpretations, and come to those inner springs of spiritual renewal, where a minister himself can be refreshed and, through him, those whom he serves. It is important from the outset that a minister should know what high office he fulfils and the resources which are his to draw upon, lest his sense of urgency be interpreted only as an expression of anxious frustration. "Having a heavy charge, the preacher needs a light heart. Let him not *look* any more miserable than he must!"

Asking the Minister

The time has probably passed when men asked of a minister merely the question: "What do you believe?" A more searching question emerges in our time: "Tell me what really helps you? What bedrock have you in reality which gives meaning to experience?" Bravely a minister may gird himself to reply to such a question and yet miss the mark, for he may wrongly use his individualism and reduce his answer to purely subjective feeling—what *he* feels about things. As ministers we are, indeed, to be ourselves, and yet always more than ourselves: we are the instrument upon which the divine chord, once plucked, continues ever echoing through our being and will never be stilled. This the hearer must catch in his own ears if we are to bring men to heroic confidence and not fall into the habit of some preachers, stigmatized by Halford Luccock, as "having discovered a new verb to supersede the old ones (such as) agonize . . . follow . . . sacrifice. It is the lovely word *relax*". But Jesus did not bid: "Go ye into all the world and keep down your blood pressure".

So considerable are the fundamental differences in the context of the ministry now when contrasted with that of any other age that, sometimes, it seems there are few—if any—parallels from the past to afford us help in meeting the demands made upon the minister to-day. Perhaps there is a way, however, in which strength and encouragement may be found. What can be said to have united into one triumphant company those who found fulfilment in the Unitarian ministry in the past? What united them in such a manner that we feel the pressure of the same spirit of integrity overleaping all manner of personal difference and doctrinal traditions and, whilst we recognize theological variety and political contrasts, we ourselves are cheered in the discharge of calling wherein we labour as brethren in a common cause? The underlying unity may be expressed in six affirmations (or principles, the name matters little) which can be enumerated as Leadership of Knowledge.

Six Points For Ministers

Preaching is based on courage to find the truth, to submit to the truth, and when this means blazing new trails of thought there has been the trust to adventure "as seeing Him who is invisible". Learning has not been sought for its academic satisfactions but honestly as the simple recognition that a minister must be disciplined in mind and thought.

(1) Leadership of Conviction. It is not merely that our ministry has constantly advanced the claims of liberal religion as purer theology, higher faith. These claims could be made in other contexts. Our claim has been set against the consciousness that we teach and live under the judgment of God at this new level of experience. And it has not been easy to vindicate human values against the obvious blandishments of material estimates: but on this personal conviction the ministry stands. (2) Leadership of Vision. Forsyth wrote half a century ago this criticism of churches (and we can certainly recognize that it is not irrelevant amongst us): they suffer from triviality, from uncertainty, and from complacency. To rouse churches and worshippers from the lethargy which warrants such criticism we must offer the vision which creates a new sense of greatness in religion; a new note of reality in what we do in worship and work; and a new note of judgment in our handling of experience. The religious mind learns how to evaluate rightly. (3) Leadership of Character. And of moral integrity and moral worth. R. W. Malthy once drew up a list of thirty precepts for preachers, one of which he entitled *A Preacher's Damnation*: "He spoke of great things and made them small; of holy things and made them common; of God, and made him of no account". A congregation has need of trusting its minister and he must not fail that trust, in great or little affairs. (4) Leadership of Co-operation. We are our truer selves in fellowship and whatever we may make of Paul's mystical use of the imagery of Christ's body being the Church, we sense his rightness in recognizing the place of a symbol which knits worshippers in fellowship organically, through acceptance of responsibility and sharing of service. (5) Leadership of Sacrifice. Only twice in the New Testament does the strange expression "to do" the truth occur. We may seek the truth, serve it, and so forth: it is not usual to "do" the truth. Yet here is an anticipation of modern existentialism! We are required to go beyond saluting the truth, speaking of it, arguing by it: we are to embody it! We are to be the truth. If that does not involve sacrifice it would be difficult to find what does.

These principles of leadership are ours to unite: but they are also ours to communicate, for in our democratic idea of the church we proclaim them that they may be taken up and incorporated in congregational life.

In the words of one of Ivy Compton Burnett's characters you who are newly entering the ministry show courage, for it means "the great quality of daring to risk oneself". The inner structure of that courage—in some aspects—can be traced in the six principles of leadership. A minister has constant need of such courage, for he and his fellows are commissioned to show forth unto men the power and beauty of the religion they profess . . . or else be silent.

MY IMPRESSIONS—I.

By Margaret Barr

(This is a parting greeting to my many good and patient friends both inside and outside our churches whose hospitality and kindness have made this another red-letter year for me and whose abiding friendship wraps me as in a mantle as I once more turn my steps towards the far-distant corner of the Lord's vineyard to which it has pleased him to call me.)

IN the course of my tour three questions have been asked me with great frequency. (1) What major difference do you find in England since your last visit? (2) Do you feel optimistic or pessimistic about our movement? Is it as moribund as it seems to be in some places? (3) Have we a distinctive message for to-day, and if so, what is it?

I will try and answer these briefly for the benefit of those who have asked and failed to get any very coherent reply and for others who would perhaps be interested in my answers.

(1) The major difference between the England of to-day and six years ago lies in the tremendous raising of the material standard of life and the pace at which it is lived, accompanied by an unexpected and disturbing loss of contentment. Discontent seems to be the prevailing mood in the country at large, though not, let me hasten to add, amongst the people with whom I have stayed. One is reminded of the ancient saying that a man's life consisteth not in the abundance of the things that he possesseth.

(2) The second question is difficult for me to answer. The decree having gone forth from H.Q. before I arrived that I was only to be asked to speak to reasonably large meetings,

I have, as a matter of fact, not been shown the moribund portions of the movement. Never before have I had such large and enthusiastic audiences and congregations. And though the average age is higher than is healthy and some churches which once had flourishing Sunday Schools, seem now to have only an ebbing and ageing group of faithful souls, I have seen also at least one church with a good-sized Sunday School to-day where none was six years ago, and many other Sunday Schools and Y.P.L. groups, and have been specially impressed by a number of children of the manse who bid fair to become competent leaders in the not too far distant future.

I have been struck also by the courage and good cheer of most of the brother and sister ministers I have met, many of whom are fighting a hard battle to make ends meet; and with even greater admiration do I salute the gallant band of ministers' wives, whose contribution is so tremendous and gets so little limelight.

The Lay Stalwarts

Then there are the lay stalwarts of both sexes and all ages, making their threefold contribution, financially, by work of all kinds and by faithful attendance at the services. Never shall I forget a week-end in Lancs., where I enjoyed the hospitality of one such family. The father conducted services at a nearby ministerless church morning and evening, mother and daughter attending at their own church and all three attending their afternoon Sunday School. All hard at work at their own jobs during the week and the Day of Rest devoted to worship and service in the church; and week-days and Sundays a home full of laughter and good fellowship and hospitality. Churches that can produce and retain people like that are very far from moribund, and the family described is by no means unique. No, I am not pessimistic, and though optimistic would perhaps be too strong a word, my faith in the movement that drew me to its fellowship and service thirty-five years ago, remains not only undimmed but clearer and stronger with the passing of the years.

(3) What then of the third question: Have we a distinctive message, and if so what is it?

I believe we have, and it is twofold.

In the first place the need for the witness to free, liberal Christianity is, I believe, as great as ever in face of the steady growth of totalitarian Catholicism on the one hand, evangelical fundamentalism on the other and the widespread indifference of the masses. This is our traditional and historic distinctive message to Christendom which we must continue to proclaim through our churches and the I.A.R.F. But it is the second half that I, as representative in India am even more concerned with. I refer, of course, to the spreading of the message of what one of our own ministers has called "the religion behind the religions" and what Gandhi called "The religion that transcends the religions". Other churches, even some other religions (e.g. Islam and some kinds of Buddhism) believe that one of their major duties is to make converts. It is an important part of our distinctive message that we have never done this. Always we have respected in others the right that we claimed for ourselves to worship God in our own way and to express our faith in those terms which to us seems true and satisfying. But tolerance is not enough and may very easily be nothing but a cloak for indifference and lukewarmness. Moreover tolerance, like charity, begins at home, and so long as there are those amongst us who want to make us either all Humanist or all Christocentric and who view with distaste those in the other camp, who are we to talk of tolerance?

"It were better to be of no church than to be bitter for any", wrote William Penn, and true Universalism, as I understand it, means the utmost devotion to one's own church combined with the utmost respect for those whose approach to theology is different. Is it the prejudice of those outside our movement that is responsible for the fact that they almost always think of us in terms of rejections and negatives, the people who *don't* believe in this or that, the Trinity or the deity of Christ? Or are we ourselves partly to blame? Have we tended to stress too much the items of Christian theology that we do not believe instead of asserting and emphasizing the great affirmations that lie at the heart of our movement? And emphasizing them not only or chiefly in words, whether spoken or written, but in lives. When every professing Unitarian becomes a beacon light for his faith, drawing spiritual nourishment from regular worship in the church of his choice, and standing out amongst his fellows for strength of character, willing service, radiant personality and creative citizenship, there will no longer be any talk of our movement being moribund.

(To be Concluded)

COMMENT

Degrees of Imperialism

ONE of the indirect results of the distressing news we have heard from Hungary, is that although we may be ranked with and condemned as imperialists, the states of South-East Asia are beginning to see that "imperialism" at least has degrees of evil. The Indonesian Government, I see, has stated its regret that Russian troops have been used in Hungary, and expressed the hope that every opportunity will be given to the Hungarian people to determine the nature of their own government. One has had the feeling, too, that India has at times made unfair discrimination between Russia and the powers that have formerly had colonies in southern and eastern Asia. To some extent this may have been due to hopes that Russia would be able to supplement economic help given by the West and the United Nations, but there are signs that at length the nature of Russian imperialism has been displayed in such unmistakable terms, and that she will not be able to delude less-developed states so effectively as she has done in the past.

Canonization

There is, apparently, a movement in the Church of England that aims at resuming the rite of canonization which was discontinued in the sixteenth century. One wonders the aim of such a change. In the Roman Catholic Church the chief aim of such a process is that it is a divine indication of the possession of such a degree of saintliness that the prayers of the faithful may well be directed to securing their powerful intercession in heaven. Apart from such a theologically practical purpose, most people would be quite content to leave the investigation of saintliness to the ordinary process of history. Most of us, too, have a feeling that saintliness is not a quality that can shine only in persons known widely to a religious communion; some of the saintliest persons most of us know are hardly named beyond the street they live in.

The Roman Catholics make their choice, of course, guided by the number of miracles the candidates are said to work, but one can hardly expect such a criterion to be favoured by most of the Anglicans one meets every day. I have always been of the opinion that Anglo-Catholics have tended to regard King Charles the Martyr as an unofficial saint, but that very fact makes the whole idea of Canonization absurd to me. Many Anglo-Catholics, too, are apparently beginning to have their doubts, for in a copy of the *Christian Year* in my possession, the hymn for King Charles the Martyr's Day is omitted.

Fundamentalism

The other day I thought I would address my congregation on the subject of "The Spiritual Reformers," because it is well that we Unitarians should know more of the historical roots of our own faith, and I was struck, in preparing my sermons, by Professor Rufus Jones's analysis in his book of just that aspect of Luther's theology, that made him turn

with such fierceness on those early fighters for "the religion of the spirit". Luther, he said, did not normally and naturally think of God as being essentially loving, tender and forgiving, or as fundamentally a Father. For him, God *becomes* forgiving and gracious on account of "Christ's merit and righteousness". "Salvation is thus a plan by which we escape from the God of justice and wrath and have our dealings with a God who has become merciful because our sin has been balanced by somebody else's merit and righteousness". The extraordinary thing about all this is that Jesus says nothing about it, although, according to Fundamentalism, it was the whole of his mission.

A Suspicious Case

There is a story to the effect that a luxurious Cadillac was being driven on the highway between New York and Boston, when suddenly it came to a stop at the top of a short hill. A Rolls-Royce came up and the driver stopped to offer help. "Puncture?" he said to the driver of the Cadillac. "No," was the answer. "Run out of petrol?" "No." "Engine trouble?" "No, thanks. Everything's all right." "What have you stopped for, then?" "Just to admire the view." The driver of the Rolls-Royce put his foot on the accelerator, and five minutes later he informed the officer at the next police station that 32 miles from Boston there was a dangerous madman in charge of a car.

It must have been a relative of the driver of the Rolls-Royce that was the despair of the courier who had taken him on the European Tour to the finest cathedrals and galleries, but the tourist only shrugged his shoulders. At last he thought he would play his trump card, and he took him to see the great panorama of the Alps as seen from Lausanne. "Isn't that the finest view you have ever seen?" he asked expectantly. "No, I don't think so. Take away the lake and the mountains, what have you left?"

Tip For Unitarian Propagandists

Among the funds administered by the American Unitarian Association is the Shaw Fund, consisting of about ten thousand dollars left by Philander Shaw of Brooklyn to the Association in trust "to apply the income thereof to sending the weekly paper published in Boston, known as the *Christian Register*, where it will best accomplish the work of disseminating the doctrine of Christian Unitarianism. . . . To this end it is my preference that the said paper be sent to clergymen without regard to denomination who are willing to receive and read the paper and who would not otherwise have access to it". Shaw died in 1907, and although many clergymen receive the paper through the Fund, it has been found more effective to send it to libraries and reading rooms. Nearly seventy copies go to foreign nations, among them a copy for Dr. Albert Schweitzer. The list is examined each year, when deletions and additions are made by the A.U.A. director of publications.

WHY AND WHEREFORE?

Question: *Love of praise of self is considered an unworthy trait in human character. Yet we talk of worship of God as though he took delight in being worshipped, or even felt it was due to him. Also, what possible satisfaction could a being of the unimaginable magnitude of God gain from the adulation of creatures as ourselves.*

Answer: This limited idea of Divine worship has found its way into Christian services because the Church has for so long borrowed its phrases of worship from the Old Testament. The Jews often sought the favours of God with the flattery with which they were accustomed to approach an earthly potentate, and unfortunately their words of praise and adulation are interwoven with hymns and prayers still in common use. When we meet this traditional quite we do well to pass it over with the thought that it belongs to an early stage in the development of religious thought, and then turn our thoughts to rejoicing that we are born into an age that knows God as Spirit.

But worship remains essential in the religious life. We do not worship God who is Spirit to obtain his favours; nor even in any thought that Spirit needs the satisfaction of our adoration. We worship God out of the overflowing of our souls that cannot but express their joy in Him and in His life. It is a common human need to pour out words of love to those we love. They do not expect our repeated raptures, nor do they need them. We make them because we must, and because our love is intensified as we offer our endearments. When we in our turn are loved, we are wise if we are filled, not with gratification, but with a deep humility to receive such gifts of love. Similarly, when we sing our praise of God or speak it in our prayer, we express our overflowing joy in Divine Life. It may help to correct the older Biblical emphasis if we say that we sing praise "of" God and not "to" Him. There is then no thought that the Eternal either needs or expects our worship. It is we who needs must declare our love that we may the more fully enter into the joy of Divine Experience.

CORRESPONDENCE

Letters should be addressed to the Editor, "The Inquirer," 14 Gordon Square, London, W.C.1. They should not in general exceed three to four hundred words in length.

RESOLUTIONS

From Bolton

SIR,—"The Members of the Bolton and District Unitarian Ministers' Fraternal wish to place on record their opposition to the action of the Government in using force against Egypt, in violating the Charter of the United Nations, and in disregarding the resolutions for a cease-fire passed by a majority of the Security Council and the General Assembly. They believe that the Government's policy is morally indefensible and that the action taken will have destroyed the morally indefensible and that the action taken will have destroyed the moral leadership of this country, and seriously weakened the authority of the United Nations at a time when these were never more needed, in view of developments in Eastern Europe."—Yours,

Benjamin Gill, Secretary; R. Islwyn Pritchard, Chairman.

(The above resolution from Bolton was received too late to be printed last week. Although events have partly overtaken it we nevertheless print it for this week.—Ed.)

Moral Stronghold?

SIR,—The Lynmouth and East Coast disasters (no looting and ready help fairly distributed, with no pilfering on the way) taught this traveller that civilization in Britain is at least a skin deeper than anywhere outside the English-speaking democracies. The fact that we were the only big nation to run a system of food rationing successfully for fifteen years also confirms his belief that we are the most honest people in the world, by and large.

This, I suggest, has been a serious handicap in the past fortnight because so many of our people are inclined to take all that for granted, not having had the advantage of really rubbing shoulders with people of other countries and learning how their minds work.

Isolation? No, Sir. To millions of ordinary people, living under less honest governments, Britain is still the foundation rock of democracy, partly because of her record in history and partly because the head of her state consists of a group of clean personalities untainted by politics. Knowing by personal experience themselves, as many of us do not, that men without respect for law are impervious to moral persuasion unless it is backed by adequate force, they are rejoicing at this moment in Britain's action in the Middle East. Millions of them, no matter what the politicians may say.

I suggest also that we are inclined to take our unarmed civil police too much for granted. In almost every other country the civil police carry firearms. In this context our Government's assertion that this is a police action may well be the simple truth and may be so regarded by history, with gratitude.—Yours,

Winscombe, Somerset. *A. L. Blake.*

SIR,—In your leading article of November 10 you say, "out of the moral consciousness of mankind must come the power to control nations arrayed against nations".

I believe (and I think more of your readers than you may imagine also believe) that the Prime Minister while "called duly to account" by many pacifists and political enemies at home—and abroad by those only too ready and glad jubilantly to

criticize the actions of this country—has yet inaugurated the vital practical steps by which international law and order will at length be secured by an international "Police Force"!

As a point of fact may I point out that Egypt did not buy aeroplanes and tanks—neither the Egyptian fallaheen nor those who lead them. These war materials were mostly provided as a free gift by Russia.

While greatly respecting your sincerity, and often feeling much inspiration in your political comments, in this issue I regret to say I find them bitter, political partisan and sadly uninformed and unbalanced.—Yours,

Lincoln. *H. W. Kemshall.*

"Sunday Dinners"

(The following letter sums up the gist of the replies which came from a number of correspondents. We thank every correspondent. No one seemed to have difficulty in getting to church with the children and having a Sunday dinner!)

SIR,—Whenever I hear or read of discussion on this "problem" I bristle with annoyance, because to any even moderately capable woman who wants to go to church there is no problem at all. Many a housewife on a week-day shuts her front door at 10 a.m. to go into town for shopping, a fashion parade or a coffee morning, and returns two hours later. Does that mean a cold dinner, or something speedily thrown together in 10 minutes or so before the family comes home? Of course not.

Why then should the problem arise on a Sunday? The answer is—it shouldn't. Almost every Sunday morning since our youngest son was three years old and the elder one six, my husband and I have gone to church and the children to Sunday School, which is held in the morning. We get up at 8.30 a.m. and leave the house at 10.40 a.m. for 11 o'clock service. Any housewife worthy of the name should be able to make breakfast, wash-up, tidy dining-room, prepare dinner, make beds and see that all are ready for church in that time.

Here is my plan:—8.30-9: Breakfast prepared, eaten and cleared away; 9-9.20: Vegetables, yorkshire pudding and milk pudding prepared; 9.20-9.30: Dining-room tidied; 9.30: Joint and milk pudding put in oven; 9.30-9.40 Dishes washed; 9.40-10: Beds made. This leaves 40 minutes in which we get ready for church. When the children were small we rose 15-30 minutes earlier, thus giving me more time to spend on them.

We arrive home from church at 12.30. I then put on the vegetables, take joint and milk pudding out of the oven, and put the yorkshire pudding in. Then I make the gravy, lay the table, and by 1 o'clock dinner is ready. Coffee and biscuits to follow need no preparation.

Sometimes I prepare the vegetables on Saturday, and often make a fruit pie on Saturday as an alternative to milk pudding.

I can give your correspondent this crumb of comfort—it gets easier as the years go by, because if the children are brought up to look forward to the Sunday morning service, they will help with the preparations.—Yours,

Newcastle upon Tyne. *Greta Large.*

THE INQUIRER

All letters and manuscripts for the Editor must reach the Office not later than Monday morning for publication the same week. All communications must be accompanied by the name and address of the sender.

Subscription Rates: £1 1s. 6d. per annum (post free).

Those having any difficulty in obtaining copies of the paper should communicate direct with the publisher.

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TEL.: EUS. 7594 Editorial: EUS. 2942

NEWS REVIEW

Next Week: There will be a special enlarged Youth Number of "The Inquirer" with reports of youth activities supplied by the Religious Education and Youth Department of the General Assembly, and the usual monthly Supplement of the Young People's League.

Our Christmas number will be published on December 8.

Hibbert Houses: The address of Hibbert Houses is now as follows, The Rev. G. J. Sparham, Block 1, Royal Air Force, Uccasle, B.F.P. 53.

Aberdeen.—In joint celebration of the 123rd Church Anniversary and the Jubilee Year of the present building, both the morning and evening services on Sunday, October 28, were "Inter Faiths" services. While this type of service grows in favour and influence in the South, the adoption of it here is believed unique in Scotland. Our idea was in fact to mark a very special celebration by services of an outstanding nature. Only a little modification, however, was needed in the "open order" customary in the church. There were the usual four hymns, two prayers, and anthem. In addition, two ten-minute addresses and five readings from their own Scriptures were given at each service by the followers of the religions represented. Those taking part were the Venerable M. Gunasiri (*Buddhist*), Lord Provost George Stephen (*Presbyterian*), Mr. Lakshmi Narayan, M.A., Lecturer in Statistics at Patna University (*Hindu*), Mr. A. Aurakzai, M.A., Lecturer in Economics at the University of the Punjab, and Mr. Omer M. A. Mukhtar, Science Student at Aberdeen University (*Muslims*), and Rabbi Dr. G. Pflingst and Dr. J. Fackenheim, President of the Hebrew Congregation and Emeritus Lecturer on Comparative Law at Aberdeen University (*Jews*). Both services were conducted by the minister, the Rev. Gordon Beverley. The morning attendance was 166, and the evening 136. In spite of good advance notices in the local press, only a comparative handful of strangers was present. This may be owing, at least in part, to the very novelty of the services and to an unresolved wonder as to what exactly the church was up to, and what this strange new thing was all about. The effect upon all present, however, was quite unexpectedly strong. Not for many years has an anniversary celebration fanned the fires of enthusiasm to so bright a flame.

Hastings: On October 21, members and choir of the North Country Club attended evening service at the Unitarian Church. It was a memorable evening and was both pleasurable and stimulating to see a packed church. The N.C.C. choir, who had to sit in the gallery, very ably rendered two choral items: "Abide With Me" and "All in an April Evening", both items sounding delightful to the congregation sitting below.

The Rev. Denbigh Hilton gave an inspiring address based on Dean Inge's statement on his three treasured gifts. Many of the visitors knew little of Unitarianism, but they expressed a deep appreciation of the simple yet impressive service which they had just joined.

Wallasey: The closing services of the ministry of the Rev. E. W. Hill at the Memorial Church held on Sunday, October 21, were both well attended, the evening congregation being augmented by members of the Wallasey Rotary Club. After the evening service, the congregation repaired to the Church Hall for light refreshments preceding a farewell gathering, presided over by Mr. S. N. Rannard, Chairman of the Church Committee.

The first speaker introduced by the Chairman was the Rev. J. A. Caldwell, a local Baptist Minister, who knew Mr. Hill since the days of his Lancaster ministry. The President of the Rotary Club of Wallasey then spoke appreciatively of the valuable work done for many years by "Rotarian Hill" and the President of the Wallasey Free Church Council expressed his sincere personal regret and that of his fellow Non-Conformist Ministers at the imminent departure of Mr. Hill from the Borough.

The Rev. E. Shirvell Price, President of the L.D.M.A., spoke of the high personal regard in which he holds Mr. Hill.

Representing the congregation of the Memorial Church, Mr. E. C. Townsend spoke of the devotion of their Minister to the Church itself as well as to the spiritual welfare of its members for over nine years, while Mrs. Wocksteed referred especially to the work of Mrs. Hill both in the Sunday School and in the various Church organizations during her husband's ministry. Mr. Hill was presented with a cheque and Mrs. Hill with a week-end case and a handbag, and both gracefully responded.

CHURCH FURNISHINGS & STAINED GLASS WINDOWS
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THE CALENDAR OF THE CHURCHES

SUNDAY, NOVEMBER 18th, 1956

ABERDARE, Highland Place, 11 and 6, Rev. D. JACOB DAVIES
ABERDEEN, Unitarian Church, Skene Street, 11 and 6, Rev. GORDON BEVERLEY
ABERYSTWYTH, New Street Meeting House, 11, Mr. IDLWYN NICHOLAS
ALTRINCHAM, Dunham Road Chapel, 11, Rev. A. W. VALLANCE, 6.30, Dr. ALFRED HALL
AINSWORTH, Unitarian Church, Knowsley Road, 11.15 and 3, Rev. B. GILL
ASTLEY, Unitarian Chapel, Manchester Road, 6.30, Supply
BATH, Trim Street Chapel, Unitarian, 6.30, Rev. S. SPENCER
BELFAST, All Souls, Elmwood Avenue, 11.30 and 7, Dr. A. L. AGNEW
BELFAST, First Church, Rosemary Street, 11.30 and 7, Dr. H. J. MCLACHLAN
BESSELS GREEN (nr. Sevenoaks), Unitarian Church, 11, Rev. W. WADDINGTON
BILLINGSHURST, Free Church, High Street, 11.15, Rev. J. MARTIN HALL
BIRKENHEAD, Unitarian Church, Bidston Road, 6.30, Rev. MAURICE JOHNSON
BIRMINGHAM, Church of Messiah, Broad Street, 11 and 6.30, Rev. GORDON STUART
BIRMINGHAM, Waverley Road Church, and Hurst Street Mission, Small Heath, 6.30, Rev. RONALD MCGRAW
BLACKPOOL, North Shore, Dickson Road, 10.45 and 6.30, Rev. J. H. EWBANK
BLACKPOOL, South Shore, Lytham Road, 11 and 6.30, Supply
BOLTON, Bank Street, 2.30, Sunday School, 10.30, Mr. J. E. THOMAS, 6.30, Mr. J. WALLWORK
BOLTON, Halliwell Road Free Church, 10.45 and 6.30, Rev. J. W. MAW
BOLTON, Unity Church, Deane Road, 10.30 and 6.30, Rev. A. J. LONG
BOSTON (Lincs.) Unitarian Chapel, Spain Lane, 6.30, Rev. HENRY HALL
BOURNEMOUTH, Unitarian Church, West Hill Road, 11, Rev. LAWRENCE REDFERN
BRADFORD, Broadway Avenue, 3.15, Mr. W. LLOYD
BRADFORD, Town Hall Square, 10.45 and 6.30, Rev. FRANK A. BULLOCK
BRIDGWATER, Christ Church, Dampiet Street, 3, Sunday School, 6.30, Rev. W. H. CORNELL
BRIDPORT, Unitarian Chapel, 11 and 6.30, Rev. G. RANDALL JONES
BRIGHTON, Christ Church Unitarian, New Road, 11, Mr. W. SPOONER, 6.30, Rev. JOHN ROWLAND
BRISTOL, Lewin's Mead Meeting, 6.30, Rev. BARBARA THOMAS
BRISTOL, Oakfield Road, 11, Rev. BARBARA THOMAS, 6.30, Mr. R. L. NICHOLSON
BURNLEY, Unitarian Church, Trafalgar Street, 3, Rev. L. HALLWORTH
BURY, Bank Street, 11 and 6.30, Rev. F. M. RYDE
CAMBRIDGE, Memorial Church, Emmanuel Road, 11 and 6, Rev. H. STEWART CARTER
CARDIFF, The West Grove Unitarian Church, 11 and 6.30, Mr. ROY JOHN
CARLISLE, Lowther Street, 2.15, Sunday School, 6.30, Rev. F. D. JONES
CHATHAM, The Church of the Great Companions, Hamond Hill, 3, Mr. JOHN PICKSTON
CHELTENHAM, Bayshill Unitarian Church, Royal Well, 11, Study Service, 3, Sunday School, 6.30, Rev. A. H. BIGGS
CHESTER, Matthew Henry's Chapel, Trinity Street, 11.15, No Sermon, 6.30, Mr. A. PATTERSON
CHESTERFIELD, Elder Yard Church, 10.45 and 6.30, Rev. JOHN KIELTY
CHOWBENT Chapel, Atherton, 10.45 and 6.30, Rev. KENNETH TWINN
CONGLETON, Staffs, Old Meeting Road, 11 and 6.30, Rev. P. C. WHITEMAN
COVENTRY, Holyhead Road, 11, Sunday School, 6.30, Rev. ALLEN WILLIAMS
CREWE, Free Christian Church, Beech Street, 6.30, Supply
CREWKERNE, Unitarian Church, Hermitage Street, 11 and 6.30, Mrs. M. R. DICKIN
CROYDON, Free Christian Church, Wellesley Road, 11, Rev. J. P. CHALK (also 6.30, 1st Sunday in the month)
DEAN ROW, 10.45, Rev. A. B. DOWNING, STYAL, 6.30, Rev. A. B. DOWNING
DENTON, Wilton Street Chapel, 11, Children's Chapel, 6.30, Rev. F. COTTIER
DERBY, Friar Gate Unitarian Chapel, 6.30, Mrs. D. M. MARSTON
DITCHLING, Old Meeting House, 10.45, Rev. JOHN ROWLAND
DONCASTER, Free Christian Church, Hall Gate, 11 and 6.30, Rev. G. W. PARKINSON
DOVER, Adrian Street, Unitarian Church, 6.30, Mr. S. E. BAILEY
DUBLIN, Stephen's Green, West, 11.30 and 7.30, Rev. E. SAVELL HICKS
DUDLEY, Old Meeting House, Wolverhampton Street, 11 and 6.30, Mr. B. FINDLOW
DUKINFIELD, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. SYDNEY P. WHITEHOUSE
DUNDEE, Unitarian Church, 33 Constitution Road, 11, Rev. A. E. POTTS
EDINBURGH, St. Mark's Church, Castle Terrace, 11 and 6.30, Rev. W. B. TAVENER
EXETER, George's Chapel, South Street, 6.30, Rev. L. J. HINES
GEE CROSS, Hyde Chapel, 11 and 6.30, Rev. J. HARRY SMITH
GLAMORGAN, St. Vincent Street, Unitarian Church, 11, Mr. PERRY JONES
GLASGOW, Unitarian Church, Pitcairn St., 10.45 and 6.30, Rev. GRAHAM SHORT
GLOUCESTER, Barton Street, 3, Rev. BARBARA THOMAS
GUILDFORD, Ward Street Church, 11.15, Rev. R. NEVIN CROSS
HALE CHAPEL, Hale Barns, 10.45 and 6.30, Rev. JOHN STORER
HALIFAX, Northgate End, 10.45, Miss N. SWALLOW, 6.30, Rev. J. B. TOWNS
HASTINGS, Free Christian Church, South Terrace, 11 and 6.30, Rev. DENBIGH HILTON
HINCKLEY, Great Meeting, Bonds Lane, 11 and 6, Rev. RALPH E. GODDARD
HORSHAM, Worthing Road, 6.30, Rev. J. MARTIN HALL
HUDDERSFIELD, Fitzwilliam Street, 11, Rev. J. B. TOWNS
HULL, Park Street Church (Unitarian), 6.30, Rev. ERNEST PENN
ISLE OF WIGHT, Newport, Unitarian Christian Ch., 11 and 6.30, Rev. W. CARTER
KENDAL, Market Place Chapel, 6.30, Supply
KIDDERMINSTER, New Meeting House, 11 and 6.30, Rev. EDGAR W. HILL
KNUTSFORD, Brook Street Chapel, 11 and 6.30, Rev. ALBERT SMITH
LANCASTER, St. Nicholas Street Church, 6.30, Supply
LEEDS, Mill Hill Chapel, City Square, 10.45 and 6.30, Rev. B. L. GOLLAND
LEICESTER, Narborough Road, 11, Junior Church, 6.30, Mr. C. V. WALTON
LEICESTER, The Great Meeting, East Bond Street, 11 and 6.30, Rev. LEONARD MASON
LETCHWORTH, Secretary, Miss J. E. Lindsey, The Little House, Garth Road, 11, ——
LEWES, Westgate Chapel, 11, Rev. W. J. MCELDERRY
LINCOLN, High Street, Unitarian Chapel, 6.30, Rev. H. W. KEMBALL
LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. Dr. P. N. TINDALL
LIVERPOOL, Bootle Free Church, 11, Rev. N. KIRKHAM
LIVERPOOL, Domestic Mission, Mill Street, 6.30, Rev. J. K. MORRIS
LIVERPOOL, Gateacre Chapel, 11, ——
LIVERPOOL, Hamilton Road, Everton, 3, Sunday School, 6.30, Rev. N. KIRKHAM
LIVERPOOL, Hope Street, 6.30, Rev. C. PIPER
LIVERPOOL, Ullet Road, 11 and 6.30, Rev. E. SHIRVELL PRICE
LONDON, Bell Street, Edgware Road, 6, Rev. WALTER M. LONG
LONDON, Blackfriars Mission and Stamford Street Chapel, 6.30, Dr. DOROTHY TARRANT
LONDON, Brixton, Effra Road, 11, Rev. E. G. LEE
LONDON, Essex Church, Palace Gardens Terrace, Notting Hill Gate, 11 and 6.30, Rev. J. C. BALLANTYNE
LONDON, Forest Gate, Upton Lane, 6.30, Mr. T. E. DALTON
LONDON, Golders Green, Hoop Lane, 11, Rev. F. HANKINSON, 6.30, Rev. K. C. THRACKER
LONDON, Hackney, New Gravel Pit Church, Chatham Place, 6.30, Mr. JOHN WILSON
LONDON, Hampstead, Rosslyn Hill, 11, Rev. DONALD P. MAW
LONDON, Highgate Hill Unitarian Church, 11, Rev. K. C. THRACKER
LONDON, Ilford High Road, 6.30, Rev. A. PEACOCK
LONDON, Islington, Upper Street Prebend Hall, 6.30, Rev. A. V. FOX
LONDON, Kilburn Unitarian Christian Church, Quex Road, 11, Rev. A. V. FOX
LONDON, Lewisham Unitarian Church, High Street, 11, Rev. T. L. JONES
LONDON, Leytonstone, Lea Bridge Road, Leyton Green, 6.30, Mr. S. R. MARTIN
LONDON, Mansford Street Church, Bethnal Green, 6.30, Mr. G. E. PRENTICE
LONDON, Richmond Free Church, Ormond Road, 11, Rev. W. M. LONG
LONDON, Stratford, West Ham Lane, Unitarian Church, 11.30, Children's Church, 6.30, Mr. J. B. TINKLER
LONDON, Wandsworth Unitarian Church, East Hill, 11, Rev. ARTHUR PEACOCK (also 6.30, 1st Sunday in the month)
LONDON, Welsh Unitarian Church at Highgate Hill Unitarian Church, 1st and 3rd Sundays, 6, Rev. T. L. JONES
LONDON, Wood Green, Unity Church, Newham Road, 6.30, Rev. E. G. LEE
LYTHAM St. ANNES (Ansdell), Channing Road, 11, Rev. W. A. M. HELLARY
MACCLESFIELD, King Edward Street, 10.45 and 6.30, Rev. G. D. FOOTE
MAIDSTONE, Unitarian Church, Market Buildings, 6.30, Mrs. MURIEL HILTON
MANCHESTER, Blackley Unitarian Church, Chapel Lane, 6.30, Mr. D. C. DOEL
MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Rev. Dr. R. W. WILDE
MANCHESTER, Monton Church, Eccles, 10.45 and 6.30, Rev. W. HILL WARRING
MANCHESTER, Pendleton Unitarian, Cross Lane, 6.30, Rev. T. W. ROBERTS
MANCHESTER, Platt Chapel, Rusholme, 6.30, Rabbi P. SELVIN GOLDBERG
MANCHESTER, Renshaw Street Mission, 6.30, Rev. B. L. HOPKINS
MANCHESTER, Stand Chapel, Whitefield, 10.45 and 6.30, Rev. SYDNEY H. KNIGHT
MANCHESTER, Wilbraham Road, Chorlton-cum-Hardy, 11, Mr. PHILIP M. BROWN
MANCHESTER, Wythenshawe, Unitarian Church, Brownley Road, Benchill, 6.30, Rev. A. W. VALLANCE
MANSFIELD, Old Meeting House, 10.45 and 6.30, ——
MARPLE, Unitarian Hall, 31 Stockport Road, 3, each Sunday
MERTHYR, Free Christian Church, 6.30, Rev. E. A. DAVIES
MIDDLETON, Old Road Chapel, 6, Supply
MORECAMBE (see Lancaster)
MORETONHAMPSTEAD, 3, and NEWTON ABBOT, 6.30, Rev. C. G. TOONE
NANTWICH, Old Chapel, 6, Supply
NEWCASTLE-ON-TYNE, The Church of the Divine Unity, Ellison Place, 11 and 6.30, Rev. J. H. CORAM DAVIES
NEWCHURCH (Rossendale), Bethlehem Unitarian Church, 2.45 and 6, Dr. WALES
NORTHAMPTON, Kettering Road Church, 6.30, Mr. W. H. EASTWOOD
NORWICH, Octagon Chapel, Colegate, 11, Rev. J. A. KENNEDY
NOTTINGHAM, High Pavement Chapel, 10.45 and 6.30, Rev. C. GORDON BOLAM
OLDBURY, Unitarian Church, Birmingham Street, 11 and 6.30, Rev. HAROLD A. GORE
OLDHAM, Lord Street Chapel, 10.45, 3 and 6.30, Rev. KENNETH SHERRATT
OXFORD, Manchester College Chapel, 11.30, Rev. H. L. SHORT
PADIHAM, Nazareth Unitarian Church, Knight Hill, 10.30 and 6, Rev. L. HALLWORTH
PARK LANE CHAPEL, near Wigan, 11 and 6.30, Rev. S. R. BUTLER
PLYMOUTH, Unitarian Centre, Mannamead Road, 11 and 6.30, Rev. E. H. KERSLEY
POOLE, Unitarian Church, Hill Street, 11, Junior Church, 6.30, Rev. J. W. DIMMOCK
PORTSMOUTH, John Pounds Memorial Church, High Street, 6.30, Mr. J. R. STURGES
PRESTON, Unitarian Chapel, Church Street, 6.30, Rev. W. A. M. HELLARY
RICKMANSWORTH, Herts, The Meeting House, 11, Mrs. AMY HOWARTH
ROCHDALE, Blackwater Street, 10.30 and 6, Mr. F. COLLINSON
ROTHERHAM, Church of Our Father, 10.45 and 6.30, Rev. N. J. TRAPP
SALE, Atkinson Road, 11, Rev. JOHN GILL
SCARBOROUGH, Unitarian Church, Westborough, 6.30, Rev. W. T. WILKINS
SHEFFIELD (Attercliffe), 6.30, Mr. T. H. MORRIS
SHEFFIELD, Fulwood Old Chapel, 11 and 6.30, Dr. L. WARD KAY
SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. J. M. QUIRK
SHEFFIELD, Unity Church, Crookesmoor Road, 11 and 6.30, Rev. E. D. DAVIES
SHREWSBURY, High Street, Unitarian, 11 and 6.30, Rev. FRANCIS TERRY
SIDMOUTH, Old Meeting, Unitarian, High Street, 11 and 6.30, Rev. H. WHITAKER
SOUTHAMPTON, Church of The Saviour, London Road, 6.30, Dr. J. CYRIL FLOWER
SOUTHEND-ON-SEA, Darnley Road, 11, Children's Church, 6.30, Rev. R. SORENSEN
SOUTHPORT, Portland Street Church, 11 and 6.30, Rev. T. J. JONES
STOCKPORT, Unitarian Church, St. Peter's Gate, 10.30 and 6.30, Rev. J. R. BLACKBURN
ST. HELENS, Corporation Street, 6.30, Mrs. S. R. BUTLER
STOCKTON-ON-TEES, Wellington Street, 6.30, Rev. A. D. WILLIAMS
STOURBRIDGE, Presbyterian Unitarian Chapel, 11, Rev. C. SIMPSON, 6.30, Supply
SWANSEA, Unitarian Church, High Street, 6.30, Rev. B. VINEY (also 11, First Sunday in the month)
SWANSEA, Penmaen Free Christian Meeting House, 11, Rev. B. VINEY
SWINTON, Swinton Hall Road, 10.45, Students, 6.30, Rev. P. B. GODFREY
TAUNTON, Mary St. Chapel, 11, Rev. W. H. CORNELL, 2.30, Sunday School
TENTERDEN, Old Meeting House, Ashford Road, 6.30, Rev. G. KENNEL
TODMORDEN, Unitarian Church, 10.45 and 6, Rev. ALEC L. FOWLER
TORQUAY, Unity Church, Montpellier Road, 11 and 6.30, Rev. CHARLES BARTON
TROWBRIDGE, Conigre Unitarian Church, 11, Rev. S. SPENCER
WARRINGTON, Cairo Street, 10.30 and 6.30, Rev. ERIC WILD
WATFORD, Friends' House, Church Road (by permission), 7.30, (Last Sunday in the month)
WALLASEY, Memorial Church, Manor Road, 11, Mr. F. E. LLOYD, 6.30, Mrs. J. KER MORRIS
WEST KIRBY, Brookfield Gardens, 11, Rev. MAURICE JOHNSON, (also 6.30, 1st Sunday in the month)
WEST BROMWICH, Lodge Road, 11, Children's Church, 6.15, Rev. H. MAGUIRE
WHITBY, Flowergate, 6, Mr. E. E. STRACHAN
YORK, St. Saviourgate Chapel, 6.30, Rev. T. BRETT DAVIES

THE NATIONAL UNITARIAN FELLOWSHIP provides for those unable to attend a Unitarian Church. For information write to the Secretary, N.U.F., 15 Gordon Sq., W.C.1.

AUSTRALIA

ADELAIDE, Unitarian Christian Church, Wakefield St., 11 and 7, Rev. COLIN GIBSON
MELBOURNE, Unitarian Church, Cathedral Place, C.2 ; Unitarian Half-Hour broadcast, 4.15. Services : 4 p.m., second Sunday in each month, Evening 7 p.m. Rev. V. JAMES
PERTH, Western Australia, Unitarian Free Christian Fellowship, Rev. R. H. FEATHERSTONE, 19 Clifton Crescent, Mt. Lawley
SYDNEY, New South Wales, Unitarian Church, 15 Francis Street (off College St. 7.15, Rev. D. W. EMERSON. Manse Telephone LX 5521
UNITARIAN FELLOWSHIP OF AUSTRALIA, 1 Grice Alley, Melbourne, C.1. Minister : Rev. W. BOTTOMLEY. Meetings as advertised.
SEAFORD COMMUNITY CHURCH, Austin Road, Seaford (Vic.). S.S. weekly at 2.15 p.m. Public Worship, fortnightly, 3.15 p.m. Minister : Rev. W. BOTTOMLEY

CANADA

MONTREAL, Church of the Messiah, Sherbrooke Street West and Simpson Street, 11, Rev. ANGUS CAMERON
TORONTO, First Unitarian Church, 175 St. Clair Avenue West, 11, Rev. W. P. JENKINS
VANCOUVER, B. C., Unitarian Church of Vancouver, 1,550 Tenth Avenue West, 11, Rev. A. P. HEWETT

NEW ZEALAND

AUCKLAND, Unitarian Church, Ponsonby Road, 11 and 7, Rev. E. H. MENZIES
WELLINGTON, Service suspended. Enquiries — Mrs. Warren, Tel. 41-272.

SOUTH AFRICA

CAPE TOWN, Hout Street, 11, Sunday School ; 7, Service, Rev. MAGNUS C. RATTER

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BANK STREET CHAPEL, BOLTON
CENTENARY BAZAAR
Saturday, November 24, 1956
To be opened at 3 p.m. by
MRS. AMY HOWARTH, of Bournemouth
Chairman: Mr. Harold B. Moore, of Hale

Unitarian Church, Pontypridd
ANNUAL SALE OF WORK
November 15, 1956 (Dohyddi)
Opened by Miss ENID WALTERS
Gifts and donations gratefully acknowledged by the treasurer, Mrs. Edward Thomas, Penywaun, Nelson (Treharris), Glam., or Rev. Alan R. Taylor, 40 Morgan St. (Town), Pontypridd, Glam.

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Florence May Hawkins

The Oldbury congregation has suffered a severe loss in the death of its Chairman, Mrs. M. May Hawkins, which occurred on Tuesday, October 23, at Nottingham, where she had removed earlier in the year owing to failing health.

In her young days Mrs. Hawkins was connected with the Wandsworth Church and was brought up in the Sunday School under the Rev. W. G. Tarrant. On her marriage to the late Rev. H. E. Hawkins she went with him to Framlington in Suffolk where he was in charge of our Church, together with the village church of Bedfield. In 1914 they went to Oldbury, and so began the long period of service of 42 years which only ended in her death.

She was a well-known figure in the churches in the Midlands, especially in the Midland Sunday School Association of which she was President in 1953, and also in the Birmingham District of the Women's League. For a time she served on the Committee of the Midland Union.

She was much respected in the town of Oldbury, where she served in many good causes, particularly the Women's Meetings.

A large and representative congregation attended at the Oldbury Unitarian Church, where the funeral service was held on Monday, October 29. H.A.G.

THE NEW ESSEX HALL REBUILDING FUND

Fifteenth List of Promises and Subscriptions (Continued)

		£	s.	d.
Southport:—				
Mr. and Mrs. A. E. Grundy, Miss A. Kirkham, Mrs. W. Higgin, Mr. C. Aveling, Mrs. and Miss Kleiter, Rev. and Mrs. T. J. Jones, Mr. and Mrs. Guthrie, Mrs. Wade, Miss Corkill, Mr. P. S. Heale, Mr. and Mrs. R. S. Wardle, Mr. Robertson, Mr. Edwards, Miss Joan Wardle, Miss Edna Wardle, Mr. and Mrs. Wallace, Mrs. D. Wildman, Mrs. C. Bradshaw	23	10	0
F. Lewis, Rainham, Essex	1	0	0
Unitarian Church, Carlisle	2	2	0
Bayshill Unitarian Church, Cheltenham, 6th Cont.	2	7	0
Bowden Hill Chapel, Crediton	4	0	0
Mr. and Mrs. A. Richardson, Crediton	2	0	0
Mr. F. J. Snow, Crediton	2	0	0
Mr. and Mrs. T. K. Metters, Crediton	2	0	0
Swansea Church	13	11	6
Old Meeting Unitarian Chapel, Sidmouth ...	12	13	6
Coalville Unitarian Church Members	1	0	0
Mrs. Lester, Belper		17	0
Mrs. Parkin, Belper		13	6
Mrs. Davis, Belper		11	0
Mrs. Ryde, Belper	1	3	0
Mrs. Chamberlain, Belper		15	0
Mr. W. Calladine, Belper		10	0
Free Christian Church, Narborough Road, Leicester	20	0	0
Geoffrey Payne, West Grove, Cardiff		2	0
Geoffrey and Graham Payne, Cardiff		15	3
Arnold and Peter Roberts, Cardiff		10	1
Paul Robinson, Cardiff		6	0
Mr. and Mrs. D. R. John, Cardiff		15	6
Mr. and Mrs. D. R. John, Cardiff	1	1	0
Miss D. Woodall, Leatherhead	2	0	0
Miss A. J. Green, Torquay		10	0
Mrs. H. Price, Torquay	1	0	0
Miss O. Wyatt, Torquay		5	0
Mr. and Mrs. H. R. Howard, Norwich	5	0	0
Miss A. M. Garner, Bournemouth	5	0	0
Rev. W. Jellis, Auckland, New Zealand	2	0	0
Eric W. Veillard, Sanderstead, Surrey ... C.	36	10	5
	£671	17	4

(C. indicates seven-year covenants and includes Income Tax at the present rate of 8s. 6d. in the £.

Total Donations and Promises:—

	£	s.	d.
Already published	54,465	3	6
Fifteenth list	671	17	4
	£55,137	0	10

Treasurer: Leslie Proctor, Willow House, Waterfoot, Rossendale, Lancs.

Agnes Dumbrell

Mrs. Agnes Dumbrell, for long a member of Christ Church (Unitarian), New Road, Brighton, died on October 25 in the Royal Sussex County Hospital. She was aged 86. The funeral service, conducted by the Rev. John Rowland, took place at the Downs Crematorium, Brighton, on October 30. Mrs. Dumbrell had been a member of the Committee of Christ Church for some years; she had also been an active member of the Women's League, and, in spite of a long period of intermittent illness, had maintained her interest to the last, attending a meeting of the League only a fortnight before her death. There were floral tributes from the Church and the Women's League, and many members attended the funeral.

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